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РЕДАКТОРИ ЖУРНАЛУ ПРОМІНЬ

у ці святкові дні вітають

З РІЗДВОМ ХРИСТОВИМ І НОВИМ РОКОМ

Блаженнішого Митрополита Василія
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все духовенство та шановних добродійок, та всіх вірних УПЦК

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Редакційну Колегію Променя, крайові референтки, провінційних і льокальних референток журналу, та всіх наших дорогих читачів, передплатників, жертводавців, дописувачів, та всіх тих що підтримують журнал морально і фінансово.

ХРИСТОС РОЖДАЄТЬСЯ! СЛАВІМО ЙОГО!

Хай Матір Божя Вас охороняє, сіяє зірка втіхи золота, Ісус Христос з небес благословить, на щедрі довгі, многії літа!

At this joyous time of the birth of our Lord Jesus Christ

THE EDITORS OF PROMIN

extend Season's Greetings to

His Beatitude Metropolitan Wasyly, Archbishops John and Yurij,
Rt. Rev. Mitred Wasyl Makarenko, Chair of the Presidium UOCC, all clergy, their families, and the UOCC faithful

Zenovia Sakowsky, National President of the Ukrainian Women's Association of Canada,
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CHRIST IS BORN! LET US GLORIFY HIM!

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та увесь український народ в Україні та в розсіянні сущих.

Молимо Всевишнього, щоб благословив наші родини щастям, здоров'ям і любов'ю в новому 2004-му році!

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13.12.2004

Христос Народився! Славімо Його!

Дорогі наші Прихильники і Друзі!

Світовий Конґрес Українців сердечно вітає все світове українство, всі складові організації і крайові центральні репрезентації та наших братів і сестер на Батьківщині з нагоди народження Божого Сина, нашого Спасителя Ісуса Христа.

Різдвяні свята почалися символічно з днем Собору Св. Архистратига Михаїла і всіх ангелів 21-го листопада, коли ми святкували перемогу вірних, добрих ангелів над невірними ангелами. В цей день ми також були свідками початку перемоги добра над злом, правди над неправдою, світла над темрявою у нашій Батьківщині – Україні. Цей день Архистратига Михаїла і всіх добрих ангелів увійде в історію нашого українського народу.

Напередодні Різдва ми бажаємо всьому українському народові в Україні і в діяспорі радісних свят і щасливого Нового 2005 Року, бо при Божій допомозі цей рік може стати переломним роком нової весни для України.

Співаємо у Різдвяний час слова "Різдво Твоє, Христе Боже наш, засвітило світові світло розуміння". Ми були свідками цього світла, яке помаранчевим кольором освітило не тільки цілу Україну, а й увесь світ. В Україні люди при владі та засоби масової інформації почали говорити правду, почали каятися за своє минуле. І цілий світ мав нагоду побачити і краще зрозуміти, яка є Україна.

Наша Україна збідніла і перелякана, але Господь послав мужність і відвагу нашій молоді в Україні, щоб вона помогла своїй ненці заговорити правду виразно, недвозначно і голосно на ввесь світ. Послав Господь Бог нашим цьогорічним героям України також багато терпеливости і витривалости й миру.

Ці Різдвяні свята насправді будуть незабутніми для всіх тих, кому близька доля України.

“Слава на висотах Богу і на Україні мир і правда.“
Слава Україні! Героям слава!

Аскольд Лозинський – *Президент*

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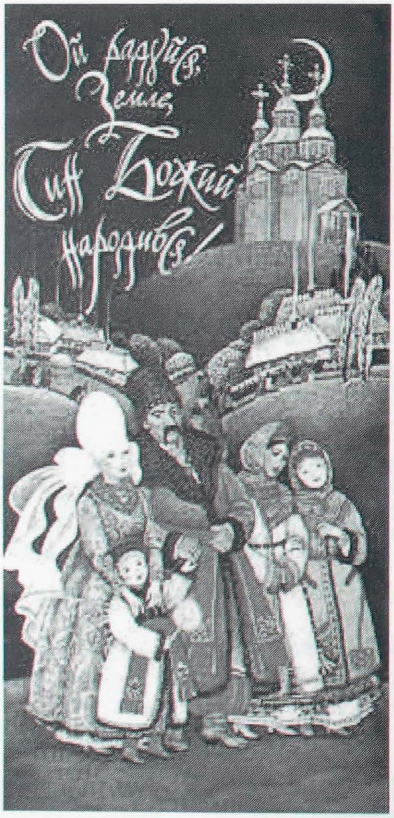

У ці святкові дні Різдва Христового та Нового 2005-го року, з великою радістю Конґрес Українців Канади висловлює найкращі побажання Ієрархам Українських Церков, всьому духовенству та вірним, Крайовим Проводам та членам скадових організацій КУК, всій українській канадській громаді та всьому українському народові у Батьківщині та в діяспорі!

Різдво Христове – це Божий Дар для всього людства, бо Його прихід на землю поєднав Творця з Своїм творивом. Небо із землею: “Небо і земля нині торжествують”.

Отож нехай Ваше життя наповниться новими надіями і радощами, зміцниться здоров’я та здісняться Ваші мрії.

Молимо Всевишнього, щоб наділив всіх нас силою, енергією та любов’ю до ближнього, щоб ми у згоді продовжували нашу спільну корисну працю для світлого майбутнього.

Христос Рождається! Славімо Його!

Орися Сушко
Президент

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UKRAINIAN CANADIAN CONGRESS GREETINGS 2004 - 2005

On the occasion of the Nativity of our Lord, God and Saviour Jesus Christ and the New 2005 Year, the Ukrainian Canadian Congress extends sincere best wishes to the Hierarchy, the Clergy and faithful of our Ukrainian Churches, the Presidents, National Executives and members of UCC member organizations and to the entire Ukrainian Canadian community as well as our brothers and sisters in Ukraine and the Diaspora.

The Feast of the Nativity (Christmas) is the greatest gift from God, the Father, because of His Son Jesus coming – uniting the Creator with His creation – uniting Deity with humanity.

Therefore, may your lives be filled with new hope, joy and peace, your health strengthened and your wishes granted.

We pray that the Lord grant us endurance, energy, mutual love and respect, as we continue our efforts towards achieving a glorious future.

Christ is born! Glorify Him!

Irene (Orysia) Sushko
President

З РІЗДВОМ ХРИСТОВИМ І НОВИМ РОКОМ

щиро-сердечно вітаємо

Первоієрарха Української Православної Церкви в Канаді,
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Світлу Консисторію, все Духовенство, шановних добродійок,
Редакцію Вісника та всіх вірних УПЦК.

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Проводи Провінційних та Місцевих Управ складових організацій СУС
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Президію Світового Конґресу Українців та Конґресу Українців Канади, ввесь
український народ у Батьківщині та в діяспорі.

Хай Всемогучий Господь наділить всіх нас силою, здоров'ям та одержимістю для дальшої плідної праці у збереженні нашої організації СУС, нашої Української Православної Церкви в Канаі, та у скріпленні Української Держави!

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A Christmas Story

✪ ✪ ✪ ✪ ✪ ✪ ✪ ✪ ✪ ✪

As told by Oksana Sushko,
who is the Lay Pastoral Worker
at St. John the Compassionate
Orthodox Mission in
Toronto, Ontario

The first time I met Alan, it was two days before Christmas 2004. Fr. Roberto found him outside our bakery door, seeking a place to find a little more warmth than that which was available under the bridge where he had been sleeping for the last two weeks. Alan is tall and gentle in stature, with a kind face, and eyes that listen and smile easily. I was amazed at how they smiled even when he told us that his feet felt like two giant blocks of ice.

As he warmed up in the office, Alan told me about a loud conversation he heard outside his apartment door late one night a few weeks earlier, and how his landlord kicked him out the next morning. He was sure it wasn't his ex-wife who was causing trouble for him; she would never do anything like that, and she never drank or took drugs. He regretted not having contacted someone to help him fight for his tenant rights, but he knew it was too late for recourse now. As Alan spoke, I barely noticed him unwrapping one Ferrero Rocher chocolate after another from a box of twenty I'd placed on the table for him.

I went into the bakery to fill the kettle for Alan's tea, where baker Nicola was in the middle of a busy shift. I explained to Nicola who the tea was for. By the time I filled the kettle and returned to the office, Alan had polished off the entire box of chocolates and an apple which I had sliced so that he wouldn't hurt his teeth.

Into the office walked Nicola, his eyes aglow with kind interest. He spoke to Alan like a man would speak to his beloved long-lost brother. They talked, and Nicola offered him his entire private stock of canned sardines (several cans in total!), and, of course, bread. I went upstairs to find a care package for Alan, along with some dry scarves and gloves and a dry backpack for his few belongings. When I returned, Nicola was offering Alan his heartfelt wisdom on what it really means to be a sinner, while rolling him a cigarette. As the pair headed outside to bond warmly over a smoke in the cold air, Alan turned and handed me a little red box. I opened it, and inside I found a pair of lovely delicate earrings. They had accidentally snuck inside the 'men's' care package that I had given him. He said, "They're sterling silver, you know." I said, "Alan, you really shouldn't have." It was a beautiful moment, and a smile, that I will never, ever forget.

I was pleasantly surprised to see Alan appear at St. John's the following morning. He reported that his new bag had been pillaged while he slept in a shelter that night, and most of his things were gone, including his sardines. Yet his smiling eyes shone. It was a very cold day, that Christmas Eve, and he said he would head over to our thrift shop to pick up some boots and dry clothes, for which I'd given him a voucher. I thanked him again for the earrings, and he leaned down and kissed me on the cheek. A moment later, it occurred to me that I could have driven Alan over to the thrift shop myself, but by the time I made my way to the front door and outside to find him, he was gone.

It's now the day after Christmas, and I can't get the image of Alan and his smile and his sardines out of my head. And I'm wondering, which bridge is he sleeping under tonight?

There are probably many messages here in this little series of events, depending on who's analyzing. It could be one of those heartwarming Christmas stories that we read about in the local newspaper that ends up with our coffee stains on it, or that we see in a Hollywood movie that ends 'happily ever after' like popcorn trampled underfoot. What really happened here? Did we simply give some warmth and friendship to a homeless man? Or could it be that when Fr. Roberto found Alan outside the bakery door, he recognized Christ and let Him in so that we could receive Him too? I can say only this with certainty: that Alan's entrance into St. John's on that cold December 23rd allowed the entrance of an infant Christ into my own heart, in a way and at a time that only God could have chosen. He knew I needed reminding that day of how easy it is to love, and of what pure bliss is found in accepting the invitation of Him Who calls us out of our selves to share what we have been given.

The disturbing reality is, Alan is likely still sleeping under a bridge tonight. I pray that he soon finds warmth, somewhere. I pray that his family might be restored. I pray that he would again have a home. I pray that he comes back to us soon, so that we can nourish one another again. And I pray that the dark caverns in our hearts would remain open to receive the Only One who can melt the coldest shards of ice into tears of rejoicing and heavenly love. Not only at Christmastime, but every single day of our lives. ✪

The Family in Crisis - How Can I Help?

This talk was given at the Western Diocese Conference, Edmonton, AB, on Saturday, October 30th, 2004

That the institution of the family is in crisis in western society is a fact of which there can be no doubt. The statistics regarding birth-rates, divorce rates, rates of marriage, common-law relationships, as well as the aggressive action of the judiciary and the homosexual lobby to redefine the word marriage itself all point to a critical and dangerous attack on this institution which is fundamental in a biological, social, psychological and spiritual way to the health and the very existence of society.

In the best of times family life is difficult. Add to this the economic pressures as well as the aforementioned social complexity of our society and it's surprising that we would find families which are not in crisis. But, thank God, we have many families which are healthy, which are, if not perfect, at least "functional".

As the old saying goes, "An ounce of prevention is worth a pound of cure". Any discussion of how we might help those around us who find themselves in various crises must begin and end by recognizing that if we are to be successful, our approach must be not only, and not even primarily "retroactive", i.e., trying to put right things which have gone wrong, but must rather be "prophylactic", i.e., trying to prevent things from going wrong in the first place.

I may be wrong, but I believe that with rare exceptions it is the Church which, as an institution, probably has the only real ability (coupling a common vision of family with concrete techniques for maintaining its health and healing it when wounded) to contribute to the health and healing of families, and by derivation, of society as a whole.

Likewise, when speaking about the various crises which affect to a greater or lesser degree every family, we are faced with a gamut of issues which touch upon virtually every Christian teaching regarding dogma (what we believe) and morality (how that belief is lived out in normal human lives).

THE CRISES

The crises facing families are many, and varied. A short and incomplete list might include:

Procreation - Having children (when? How many?); Birth Control ; In Vitro Fertilization; abortion; miscarriage; adoption.
Addictions - Drugs; Alcohol; Gambling; Pornography; internet addiction.
Economic - Job issues; financial instability; people who simply refuse to work; loss of jobs and geographic displacement; 2 parents working out of the house; poverty; workaholicism.
Health issues - illness, stress; aging related health issues; alzheimers, parkinsons and other debilitating diseases; strokes, cancers, and their effect on the family.
Interpersonal Strife - Spousal tensions or conflict; Divorce; "Generation gap" or "Sandwich" (those looking after children and parents simultaneously) generational issues; in-laws; "blended" families.
Morality - fornication; adultery; lying; cheating; stealing; end of life issues.
Abuse - sexual, verbal, physical.
Spiritual delusion - superstition; consulting of "fortune tellers"; occultism; idolatry (movie stars, pop stars/musicians, sports figures, money, etc.).

All these problems have different effects depending upon who exactly suffers from them, e.g., alcoholism of the father/mother/son/daughter will "show" differently, etc. Likewise, the way we help will differ in each instance with each person or family depending on various factors. A "one size fits all" solution is absolutely not possible. We can only lay out some general principles which must be adapted or even ignored depending on the particular people and circumstances.

The only universal principle is that everything we do be done in love. We are not called to meddle in other's affairs. We are not called to "fix" that which others have put wrong. We are only called to love one another. We should do nothing if our motivation is not Love of God and Love of the Neighbour - because even if we are successful it won't be for our salvation. And so point number one is:

If we wish to offer Christian help and support to anyone, we must first be Christians.

PREPARING OURSELVES

If we wish to offer any spiritual benefit to anyone, we must look after our own spiritual welfare. The following are not optional, but a fundamental basis for the maintenance of spiritual health and equilibrium. If we are not

doing the following, we are ourselves in need of help, and are not only quite likely incapable of effectively helping others, but in trying to offer help we are in all likelihood making bad situations worse.

A. We must have a spiritual father; someone who knows everything about us and loves us anyway. Someone who is a confessor and confidant. Someone who in an ideal world can help us discern God's will in our trials and temptations.

B. Spiritual friendship is as important as having a Spiritual father. We should definitely have acquaintances who are strong in their faith (might be highly educated, or an illiterate Baba; might be family, friend, clergy, laity; might be anyone, as long as they are a dedicated Christian. "Bear one another's burdens, and so fulfil the law of Christ" (Gal 6:2).

B. We must have a rule of prayer. Formal, and informal, personal and public. We must fulfil it - daily.

C. We must practice creative silence. A Roman Catholic saint, St. Frances de Sales, wrote that every person, simply in order to be a human being, must spend at least one-half hour a day in silence, unless they are very busy and have very important things to do, in which case they must spend a full hour a day in silence (and this long before the days of television, radio, CD's and ubiquitous "elevator music")! Generally speaking this could be combined with the practice of the Jesus prayer.

D. We must fast. "By eating too much, some are bringing sickness upon their bodies and ruining them, while the bodies of others who have nothing to eat are ruined by the lack of food. Their bodies are wasting away. High living is harmful to you who are well off and who do not share with the poor." (The Shepherd of Hermas). Jesus says"When you fast (Mt. 6), not "if" you fast. Fasting is simply obedience to God's law, as well as a means of acquiring God's blessing and spiritual strength.

E. We must give alms/do deeds of mercy. "Just as a round stone cannot be squared and made useful for building, unless it loses one part of itself after another, so also the wealthy in this world cannot be used by the Lord unless their wealth is cut off from them on all sides." (The Shepherd of Hermas). Or in the words of Dr. Peter Kondra, Sr., "money is like manure, it doesn't do any good unless you spread it around!" This is tied into the commandment to "do good". We must love God with our whole heart, mind, soul and strength. This word "strength" in the Hebrew, means possessions.

F. Daily reading of Scripture (the prescribed reading from the Gospel, Epistle, and a reading from the Psalms as well is a good rule).

G. We must participate in the worship of the Church as often as possible, and have regular and frequent recourse to the Holy Mysteries of Confession and Communion.

H. Daily spiritual reading consisting of Orthodox Christian works on spirituality, the lives of saints, etc. "Why is it so important to read the lives of the saints? In the infinite spectrum of the paths leading to God, which are revealed in the lives of the various saints, we can discover our own; we can obtain guidance to help us emerge from the jungle in which we have become entangled through our human sinfulness, and so gain access to the path which leads towards the light" (Fr. Alexander Elchaninov, Diary of a Russian Priest).

NOTE: We read scripture and spiritual works in order that we might put their positive and saving teachings into practice. "The mercy of the Lord is from everlasting to everlasting on those who fear Him, and His righteousness to children's children, to such as keep His covenant, and to those who remember His commandments to do them." (Ps. 102, 17-18)

I. Visiting of elderly, sick, and imprisoned (see Mt. 25).

J. We must live according to Christian morality. "Adultery and sexual promiscuity, much drinking, wicked sumptuousness, much eating, opulence, boastfulness, pride and arrogance, lying, slander and hypocrisy, vindictiveness, and abusive language - all these actions are the wickedest of all in the life of men. From these actions the servant of God must abstain. (The Shepherd of Hermas)

All of the above can be summarized in one word: We must first of all be Christians. The only way we will have the strength and wisdom to effectively help others is if we ourselves fulfil these fundamental Christian disciplines.

We must not look for secular solutions to spiritual problems. Psychiatry, AA/NA/GA, social workers, financial advisors and marriage counselors all have their place - but none of these will be helpful if we are only dealing with the symptoms, and not the disease. All sin is by definition spiritual disease, and it is sin which ultimately must be overcome. And so, as our Lord comments in the Gospel of St. Luke, we who would help others to regain spiritual or familial health must always be conscious of the commandment, "Physician, heal thyself".

PROACTIVE MEASURES

In a proactive sense, most of what we will do in helping our fellow parishioners, friends and family members will involve helping them to fulfil one or another of the above mentioned disciplines. We all have families - nuclear and extended, formal and informal. Every family, like every person, has strong points and weak points. No one goes to school to learn how to order a family. This work is done organically, within the living family experience itself. It is not "academic" or "psychological", though it is eminently spiritual. In all our intercourse with others, we are able to do that which is most important - to give a good example.

Children know instinctively when someone is trying to lie or deceive. We must try to live a simply, straightforward, good life. Those who are interested in goodness will notice. As for those who aren't, nothing we can do will make them want to.

The Scriptures and the Saints teach that there are essentially 4 levels of love:
A. Do no harm to anyone
B. Actively do good to others
C. Repent of the sin of the neighbour
D. Feel the pain of the neighbour's sin more than they do themself.

Point A can be manifested in a proactive manner in several ways.
Do not gossip (cf. Mt. 12:36). As a priest's wife once wrote, "Christians don't eat each other". Gossip is probably the most destructive force within communities. People do all kinds of things, project unrealistic expectations on their kith and kin, become very stressed and anxious just because of the thought of someone gossiping about them. Don't gossip.

Being conscious of how we speak to others is also very important. What is my tone of voice? What words do I use? Am I "talking down" to others? etc.

Try to avoid putting yourself or your neighbour in a situation which would be difficult. Consider the consequences of your action - will it "put someone out". A simple deed done or a simple word said unwittingly at the wrong time or the wrong place, though done with no malice, can have widespread negative consequences.

Point B. Actively do good to others.
How? To help in any way shape or form. To lend an ear. To babysit, or prepare a meal, or give someone a night out, or help weed the garden, or to do any of the myriad of daily tasks which can make someone else's life easier, and in consequence make their spouses, or children's, or parent's life easier. If we are able to see problems developing in a family we should do what we can without being too nosy to try to enact some "preventative maintenance".

To give good advice when asked. To always support moral, Christian decisions, and to be very categorical in opposing non-Christian, immoral action.

As Christians we are called to do what mercy (Eleos) and charity (agape) demand in every given instance.

We must always recommend regular participation in the holy mysteries of confession and communion, as well as reminding others that our lives should be centered on God, the Church, and the neighbour. "Pure and undefiled religion before God and the Father is this: to visit orphans and widows in their trouble, and to keep oneself unspotted from the world." (James 1:27)

Points C & D. To Repent of the sin of the neighbour, and to feel the pain of the neighbour's sin more than they do themselves.
We must hold all those we love, and especially those who need God's help, in prayer. Not just praying for someone, but "holding them in prayer". Not praying "Lord, please solve this problem", and then proceeding to tell God what needs to be done, when and how it needs to be done, and why He should do it, but rather to say "Lord, you love this person more than I do, you know them and their situation better than I do, take care of what needs to be done". It's saying "Thy will be done" - honestly, and from the heart.

"We pray with words till the words are cut off by wonder, then we pray in silence." (St. Isaac the Syrian) "Lord Jesus Christ, have mercy on me". What ever is most important to me God sees. "Holding my neighbour in prayer" means to take my prayer as containing the name of the person - "Lord, Jesus Christ, Son of God, have mercy on your servant . . .", and just very simply and quietly place that person prayerfully before the face of God. This is probably much more important than "praying for" them, although this might also be called for. In any case we should mention them by name in our prayers every day.

Here we pass from the prophylactic measures, to the retroactive ones.

RETROACTIVE MEASURES

What can we actually do to help people when they have had a major

upheaval in their family life? Leaving aside the issue of death, what can we do when people fight over inheritances; when a child or parent causes the entire family grief because of their addiction; when a husband or wife runs off with someone they got to know on the internet; when children rebel and go live on the street; When someone has had an abortion, or gone bankrupt, or is having an affair, or is being physically abused, etc.?

The role we as fellow pilgrims might play in helping our friends and family members to reconcile themselves and get on with their lives will always involve the cultivation of a spirit of forgiveness and repentance.

When a person confides in us about something which hurt them, we must remember that they are doing so because they consciously or unconsciously desire healing. If we were to go to a doctor with some ailment and he said, "that's too bad, go home, try not to pay attention to it and it will eventually go away" we'd generally be dissatisfied with his answer. We'd want him to do something. But, as we all know, sometimes the doctor can't do anything, and sometimes we can't, either.

When we are faced with a situation where we can do absolutely nothing, we must first of all hold those involved in prayer. We must humbly accept this state of affairs. We must join our personal psychological, emotional, and spiritual suffering unto the suffering of Our Lord. (I . . . fill up in my flesh what is lacking in the afflictions of Christ, for the sake of His body, which is the Church." Col. 1:24) We must never forget that prayer is both prophylactic and retroactive. We begin and end everything with prayer.

If we return here to the paradigm of "do no evil; actively do good; pray" we must make sure never to "add oil to the fire". Again, the cultivation of forgiveness and repentance are fundamental. While we might be able to say that someone is definitely wrong (the person who has an affair, or is an addict, or an abuser, etc.) we should say and do everything out of a feeling of sadness for their weakness, and a desire for their repentance and salvation.

As far as actively doing good is concerned, this is where it becomes extremely important to know people capable of giving good spiritual advice and counsel. This might be a priest, a monk or nun, or even a holy layman. This will usually be combined with confession, enabling those involved to "throw out the garbage" which is poisoning them, and Holy Communion, that they might receive God's spiritual nourishment and grace to help them carry whatever difficult load they have been burdened with.

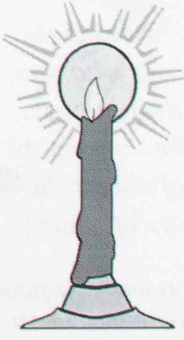
Just being with the people involved, exercising the ministry of silence, manifesting "co-suffering love" as the myrrhbearers and the Theotokos did at the Cross of Christ, is another very important ministry. When people are in distress, especially when they are involved in family disfficulties (which often make people feel like failures) they need to know that they have people who they can count on, people who do not judge them, people who are willing to carry their cross with them.

Any actual physical acts or deed we might do (e.g. driving the child of a neighbour to school because the father or mother has left the house and the remaining spouse cannot drive the child due to work commitments) must be firmly rooted in this spirit of co-suffering love, otherwise it will just burn itself out and leave both parties - the helper and the one being helped - worse off in the end.

And again, we probably can't say this enough - the issue of prayer is fundamental. We must absolutely remember such people in prayer, and we should as well make sure that the priest is praying for them at the Altar.

Note: The law of love applies to everyone, regardless of race, creed, sexual orientation, etc. There are, however, specific regulations regarding religious activity. We absolutely respect the freedom God has given all of us to exercise our spiritual beliefs as we see fit, and do not judge people or help them based on what their faith is. But we also have been given specific teachings regarding participation in worship and the sacramental life. For example, if those who we are trying to help are Orthodox, we might recommend them to attend Church with us. If they are Catholic we might recommend that they approach their own priest for confession. There is no problem with remembering even non-Christians in our personal prayers, but we may want to ask either them or the priest if it is appropriate to commemorate them by name during the Liturgy. We should never ever try to coerce anyone into changing their faith, but there is a time and a place for telling someone "you know what, you don't have any spiritual home and have never really paid any attention to God, and maybe that's your problem. Would you like to begin coming to Church with me and see if this might help?".

Conclusion of this article on page 27



Жіночі Постаті
Women of Influence

ГАНКА РОМАНЧИЧ-КОВАЛЬЧУК

Слово Галі Кисилюк-Слюзар підчас Зїзду СУС Східньої Канади в жовтні, 2004 р.

Мені надзвичайно приємно мати цю нагоду оповісти Вам про таку визначну особу як Ганка Романчич-Ковальчук, і мушу похвалитися - мою Хрестну Матку! Ганка не любила всякі титули і її бажання було, щоби її називати Ганкою.

> *....she was the sister who was always away, like the knights of old, or the sister of charity -*

Ганка Романчич народилася у Дафин, Манітоба 14-го лютого 1907 року. Вона виросла в родині котрій цікавилася громадськими і церковними справами і до котрої часто гостили священники, ієрархи і визначні політичні особи. На 19-му році життя Ганка була на 3-му році в університеті Манітоби, але вона змушена була залишити школу тому що її батько був переконаний що дівчата не потребували вищу науку. Як би не це то вона мала бути першою українською дівчиною в Канаді котра закінчила університет.

Для Ганки це не було перешкодою бо вона зараз дістала працю в канцелярії передового адвоката і там вона думала навіть записатися на юридичні студії.

Two opportunities at that time opened the way for Hanka's involvement with Civil Service employment - one with the Manitoba Government Social Service Department - the other with the Alberta Government community work. She chose the latter and in 1928 was appointed District worker in Alberta's Women's Bureau - with the responsibility of co-ordinating all community work except health. (This at the tender age of 21).

As District worker, she had contact with 326 community groups, not only helping the plan but also assisting in whatever was needed. With the economical crisis of the "Hungry Thirties", Hanka's load increased immessurably with 10 - 18 hours of work daily, which involved hundreds of miles of travel each week. However she had much volunteer help; everyone co-operated, irrespective of ethnic background or religion. Many years later, she was a volunteer worker for the National Council of Women with the Canadian Association of Consumers (now called the Consumers Association of Canada).

Підчас років Депресії, Ганка зорганізувала зацікавлених жінок щоби виробляли рукоділля (crafts) на продаж. Вони вишивали, ткали, писали писанки з таким великим успіхом, що одержали дуже велике замовлення на ці речі від "Gimbles" і "Macys" в Ню Йорку. Macys замовляли велику кількість писанок по $2.00 за дозен, коли в Канаді на Заході продавали їх по 5 центів за дозен. Такий заробіток допоміг жінкам сплатити свої, так звані "mortgages", направити знаряддя і навіть купити робочих коней.

Ганка була одна із засноватилів Manitoba Handcraft Guild.

> *.... she had much volunteer help; everyone co-operated, irrespective of ethnic background or religion.*

In 1926 Hanka Romanchych was a founding member and the first secretary of the Ukrainian Women's Association of Canada. She was actively involved nationally, co-ordinating activities ov the various branches and directing and implementing the policies of the Association. Later, she was instrumental in bringing the Ukrainian Women's Association of Canada into federa-

tion with the National Council of Women of Canada. She herself was a life member of the National Council of Women of Canada. (She was 19 years old). Будучи делегаткою від Союзу Українок Канади, Ганка брала участь в Конгресі Українок у Станіславові в ї934 р. (їй було 27 років).

There she gained much knowledge of Ukrainian crafts and thereafter was often asked to judge crafts both nationally and internationally. Richard B. Bennett, who was Prime Minister of Canada at that time, and knew first-hand about Hanka's work in Alberta made arrangements with Sir Howard D'Egville in London, England for Hanka to take free studies at various European universities following the Congress. She studied in Vienna, Prague, Worsaw, Cherniwtsi (Ukraine), Cologne, Rome and Paris.

Following her studies Hanka went into the countryside to watch, learn and note the pitiful standards of women in Europe at that time. This observation led to the invitation by the League of Nations in 1936 asking her to lecture and participate on the panel about the Status of Women (Hanka was 29 years old at this time).

Вернувши до Канади після другої світової війни, Ганка була прийнята до War Efforts Division of the Finance Department of the Federal Government in Ottawa under Prime Minister W. L. McKenzie King and Finance Minister C. D. Howe. В той час Ганка переїхала через Канаду 27 разів, від моря до моря.

Ганка була ко-ординатором головної кампанії за фондами на новий будинок для головного Українського Музею - Союзу Українок Канади в Саскатуні, Саскачеван, як також членка засновників того ж музею в 1936 р. Ганка була членкою комітету котрий приготовив перший статут і правила музею. В 30-их роках вона предбала багато експонатів, котрі вона передала до музею до постійної колекції.

Hanka's driving force for crafts throughout her life was sparked in Dauphin, Manitoba when, as an eight year old child she had frequent opportunities to view in the attic of the Dauphon post office Indian artifacts and those of the French explorer La Verendrye. Later that knowledge won her a trip to Montreal and New York conducted by the CNR to visit historic sights and museums.

Hanka was a member of the Board of Directors of the St. Catharine Historical Museum and was also a member of the Ukrainian Institute of America in New York City.

В той час Ганка
переїхала через
Канаду 27 разів,
від моря
до моря.

Послідні літа свого життя вона хворувала і перебувала у Lynnhaven Nursing Home у St. Catharines де вона упокоїлася в 1984 - її було 77 років. Hanka's two sisters, Nina from Winnipeg and Marianne Pepper from Calgary were at her funeral. I was there too.

Part of Marianne's eulogy read as follows:

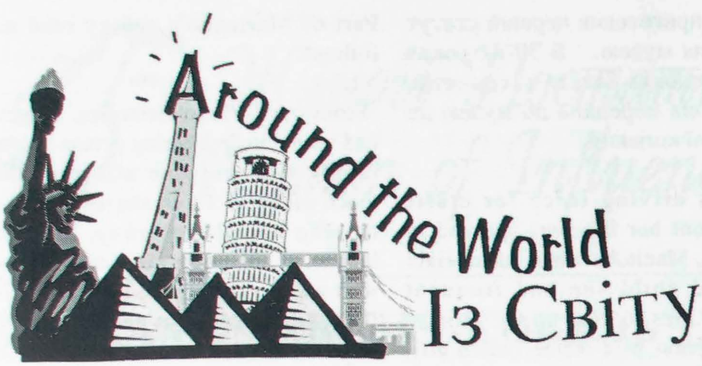
"From our earliest memories, Hanka had veen a loving, caring person to her family and everyone who came in touch with her. To us, she was the sister who was always away, like the knights of old, or the sister of charity - who was out among the poor and suffering, the immigrants and the people of her heritage, teaching them English and the ways of their adopted land. She taught handicrafts and survival and how to be good Canadians without losing their love for their ancestral language and customs."

Хочай Ганка немала власних дітей за те вона мала понад шістьдесятеро похресників, між ними і я.

Her nurturing nature kept in touch with them and passed on her firm beliefs and indomitable will, that the impossible could always be accomplished.

Вона була визначна людина. Вічна їй пам'ять!

Галя Слюзар
(похресниця)
Місісаґа, Онтаріо



Continued from Nov/Dec 2004 Promin

Trafficking in Persons Report: Victor Malarek

There is one argument being put forward by some who claim their remedy would shut down trafficking of women for sexual exploitation, and possibly curb the AIDS infection rates. This comes from the proponents of legalized prostitution, and their contention is nothing short of specious.

Germany and the Netherlands have recently legalized prostitution. The German and Dutch governments purport that doing so is an ideal way to deal with trafficking. They have bought into the mantra that legalization will better protect the rights of women entering the trade. That is nothing short of a bucket of hogwash. The only tangible effect of such legalization is that the state has effectively become another pimp, living off the avails of women in prostitution through taxation, and reaping huge benefits from increased foreign sex tourism.

The reality is that German and Dutch women are not the ones lining up to enter the trade. They have real jobs that don't require them to shed their clothes and have their bodies invaded by a dozen men a day. As a result, brothel owners have had to meet the growing demand for prostitutes by recruiting the supply from nearby Russia, Moldova, Romania, and Ukraine.

You'll be hard-pressed to hear Dutch or German spoken in the brothels and alleyways of Amsterdam or Berlin. What you're more likely to hear is Ukrainian, Russian, Moldovan, and Romanian. In fact, a report by the International Organization of Migration states that, in the Netherlands, nearly 70 per cent of trafficked women involved in prostitution were from Central and Eastern European Countries. In Germany that figure is as high as 87 per cent.

This simple fact speaks volumes. More disconcerting, however, is the finding by non-governmental organizations that legalization in these two nations has led to a dramatic increase in demand. There is mounting evidence showing a direct correlation between the legalization of prostitution and an increase in victims of trafficking for sex.

But even more importantly, do these governments really believe that hundreds of thousands of young women and girls from Ukraine, Russia, Moldova and Romania are lining up to be prostitutes in foreign lands? Do these governments really believe that these young women and girls want to have their bodies invaded by 10 or 15 strange, doughy middle-aged men every single night, only to turn over most of the cash they earn to some disgusting pimp?

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As I mentioned earlier, some women opt for this so-called profession. Most don't. And no girl does! If they had control of their lives virtually everyone would opt for a real job, one that doesn't involve taking off their clothes and servicing platoons of strangers. So, given what is now known about the sheer scale, brutality and misery caused by this slave trade, you would wonder why there isn't an all out war to stop the traffic.

Over the past decade, there have been conferences-endless international confabs with well-meaning human rights workers highlighting the cesspools of debauchery in different parts of the world. Social workers have gathered to discuss, define and document the problem. Government leaders have expounded with indignation and vowed to put an end to the scourge. Myriad studies and research projects have examined the "causes" and "effects," and enough reports have been written to fell several forests. Yet the problem persists-and has gotten infinitely worse.

The bottom line is the victims have been getting nothing more than a lot of lip service from the international community and very little concrete action, and the traffickers know this only too well. That is why they continue virtually unfettered to buy and sell human beings. What they are doing is simply exploiting the lack of political will by governments world-wide to tackle trafficking and its root causes. In fact, this wholesale rape of girls and women occurs, and is allowed to continue, because of national and international government complacency, complicity and corruption.

Much of the blame can and must be

laid at the doorsteps of myriad governments that tolerate or turn a blind eye to what is going on. Every single day of their tragic existence, hundreds of thousands of young women and girls face walls of indifference and witness corruption of the very individuals who have taken an oath to serve and protect. Evidence of government complacency in the trafficking trade is staggering. International studies and reports are replete with examples of blatant and overwhelming insensibility.

Yet despite the damning reports detailing what has been occurring openly throughout the Western world year after year, and despite the tragic testimonials of thousands of victims, the prevailing attitude among the very people who should know better crosses into the realm of criminal neglect. Once in the clutches of traffickers and pimps, women get little sympathy from government officials or the public in general. Most times, their plight is met with apathy and scorn. After all, they've been working the streets.

And it is there on those streets that these victims first slam up against the biggest hurdle of indifference-the police. They learn quickly that the man on the beat cares little about them and that there is absolutely no upside in running to him for protection. It is a complacency that plays directly into the hands of organized crime and makes it that much easier for low-life criminals to get into the trade.

Martina Vandenberg is a dauntless researcher who has investigated the trade for Human Rights Watch in trafficking hot spots like Bosnia, Israel and Greece. Her conclusion: "The human rights violation of trafficking in persons cannot flourish without the complicity of indifferent and corrupt state officials." It is corruption that is the grapnel of the vast, brutal trade in women and girls. Trafficking thrives because of it, and could not exist to the extent that it does without it. Cash and free sex are the driving forces. As long as there are government officials with their hands out or cops with their pants down, the trade will continue to thrive. The kind of money, power and influence that organized crime generates from the sex industry makes it easy for criminals to target greedy government officials and cops worldwide. International reports and studies are filled with such accounts wherever trafficked women end up.

Without doubt the worst kind of corruption involves the police whose job it is to serve and protect the people, and the weakest link in this chain of command is usually the cop on the beat. The violation of duties range from passivity-ignoring, tolerating or avoiding action-to deliberate obstruction of investigations, including warning criminals of impending raids and accepting bribes and sexual favors.

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Stories of systemic complacency, complicity, and corruption abound on the trafficking scene worldwide. It is a wonder that any women are rescued at all. And when they are, most are treated by the authorities as whores. The reason is simple: if a cop were to admit that he'd used any of these women, he'd also have to face the fact that he's guilty of rape.

To most trafficked women the "enemy" includes police, border guards and immigration officers. But there is yet another formidable foe among those in uniform: military men. In war-torn regions under the control of UN peacekeepers and U.S. soldiers - places like Bosnia and Kosovo - the words "democracy" and "peace" ring hollow for thousands of trafficked women imprisoned in bars and brothels adjacent to military bases. In these far-flung, out-of-sight hovels, fifteen-year-old girls are fair game, and rape is just another word for rest and recreation.

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Several years ago, the U.S. Government appointed itself world sheriff on this issue and vowed it would take a lead role on stopping the traffic. It was a noble and commendable gesture. However, since pinning on the badge and strapping on the six guns, the so-called sheriff has been strong on rhetoric and moral outrage. But when it comes to taking tough action, he's been firing blanks.

Regrettably, the U.S. State Department and the Bush Administration have reduced this tragic situation to little more than a diplomatic tango. Rather than go after offending nations, the U.S. prefers to dance. Well, I submit that you can dance the diplomatic tango over a wide variety of issues - culture, trade, technology, economics and sports. But on the issue of trafficking of women and girls, what must remain paramount in everyone's mind is - there is no dance for rape!

The grim reality in this entire sex slave calamity is that both the sending and receiving countries are doing very little to stop the traffic. The proof is in the results. To this very day, trafficking continues to flourish unabated. Western nations are inundated with trafficked women and organized criminal gangs controlling them. Within each sending and receiving country, there is weak inter-agency coordination, and pathetically low funding for government departments tasked with preventing trafficking, prosecuting traffickers, and protecting victims.
Put simply, foreign women trafficked into a country for the commercial sex industry are not a priority.

More to the point, there is one card rarely laid on the table of in this issue and that is the race card! The muttered whispers in some government corridors

is "better those girls than our girls" and that attitude is pervasive as it is despicable. Every government whose girls and women are trafficked wholesale to places like Germany, The Netherlands, Italy, Greece, Serbia, Turkey, Israel, Canada and the United States should hold their heads in shame. But far more contemptible are the nations that take these women and girls to feed the sexual cravings of their depraved men - and buffer up the tax coffers from sex tourism. These are the nations - Germany, the Netherlands, Greece, Turkey, Italy, Israel, Japan and the United Kingdom - to name a few - that should truly hold their heads in shame. They should know better and they should be pulling out all the stops to put an end to the misery that their citizens and the sex tourists are causing.

If a country is to be judged on how it deals with this scourge, that judgment must be based on the action it takes to eradicate trafficking. The only thing that will send traffickers and pimps scurrying back into their rat-holes is the full force of the law-unwavering prosecution, heavy prison time and confiscation of all profits amassed on the backs of these women. Criminals need to know that buying and selling women is not a misdemeanor and that it will not be tolerated. Not now. Not ever. And johns caught using the services of trafficked women and girls should be served notice that they too will be rounded up, charged, prosecuted and jailed.

Applying the full force of law is also the only way to get through to the corrupt cops and public officials that enable the trafficking trade to thrive. Keep in mind that none of this could happen without them strenuously craning their necks to look the other way. Nor would police indifference be as big a problem as it is if some of the men in blue weren't slinking into the brothels and massage parlors for "freebies" on the side.

Both the sending and receiving countries have passed laws with stiff sentences for traffickers. But the key is in enforcement and that is not be done. Government leaders must send a clear and forceful message that trafficking will NOT be tolerated and that those who enter the trade will regret that day. It is high time they act with force and with commitment because in the grand scheme of things - this is not a difficult crime to solve and put an end to. The perpetrators act in the open. It is not profitable for them to go underground. They know that sex craved men need instant gratification and don't like spending hours trying to locate their quarry. The criminals, they will not be deterred unless they know they will face serious consequences for their actions.

Yet to date, courts in Western nations continue mete out punishments to pimps and traffickers that for the most part are nothing more than a slap on the wrist. Three months in jail or a community service order are hardly effective deterrents. On occasion a gang is taken down in a raid or a pimp is arrested. There is a trial and, occasionally, a tough sentence is meted out by a judge. But that is a rarity.

What has to happen is that every single national government must issue clear and unequivocal orders and standards to judges and police in dealing with this horrendous crime. Governments must ensure the certainty of severe punishment for those convicted of trafficking, abduction and rape. They must ensure that every penny made of the backs of these women is taken from the bank accounts of these criminals and distributed to the victims and rescue agencies. Just as importantly, governments need to provide support services for trafficked women and girls. These women are victims of incredible violence and violations. Putting a meaningful dent in this criminal enterprise requires a committed, all-out frontal assault. What is needed now is action, not words and empty promises from political leaders..

As for the Natashas, the only avenue of escape is a real job-a serious chance at a real life. That is all they ask for, and the well-heeled nations of the West-particularly the destination nations -have to contribute meaningfully to the solution. They must find ways of helping these women, not only with skills training but with offers of employment that don't require them to take off their clothes. The overwhelming majority of these women experience prostitution not a "job opportunity" or a "profession" but a cold hard prison sentence. The bars where they work are their torture chambers. Their bedrooms are their cells.

Clearly, no single country or institution can effectively combat this issue alone. What is urgently needed is a firm resolve and an unequivocal commitment from around the globe to tackle this problem. Breaking this repugnant form of sexual exploitation must be a moral, legal and political imperative. Every single one of us must keep in mind this one paramount fact …. These young women and girls are the potential mothers of a nation … what will become of them … and what will become of their homelands … if we continue to ignore this crisis? The trafficking of women and girls for sexual exploitation is a crime against humanity. It is an affront to the dignity of all women. It is an affront to the universality of human rights, and it shames us all.

The global foot-dragging has gone on long enough. The time has come to put an end to the suffering. The time has come for all women's rights groups and human rights organizations worldwide to start yelling loud and clear -- it's time to STOP THE TRAFFIC.

Campaign 45/2005
Кампанія 45/2005

Журнал Промінь є офіційним органом нашої організації і нашою гордістю. Новий привабленийформат і високоякісний зміст апелоє читачам.

З нагоди 45-ліття видання журналу, що припадає в 2005-му році проголошуємо КАМПАНІЮ 45/2005. Провінційна екзекутива, яка здобуде найбільше нових передплатників і ціло річні оголошення до 31-го липня, 2005 року буде відзначена і одержить нагороду.

Участь в кампанії дасть Вам нагоду виробити нові і цікаві способи, щоб апелювати до надійних передплатників. Щоб допомогти Вам у цьому пропонуємо слідуюче:

❖ Ознайомте всіх членок з тим що Промінь є орган Союзу Українок Канади і є звязковим між централею і членством по цілій Канаді.

❖ В Промені знаходяться різні цікаві дво-мовні статті

❖ Заохочуйте кожну членку передплачувати журнал

❖ Пригадайте, що Промінь є цікави для цілої родини

❖ Передплачуйте журнал для льокальних резеденцій сенйорів, лікарнів, бібліотек і.т.п.

❖ Передплачуйте журнал для родини або знайомих в Україні

❖ Передплачуйте для свого відділу

❖ Дайте передплату на журнал як дарунок з нагоди уродин, ювілею і.т.п.

❖ При кожній нагоді виставляйте інформації і зразкові числа журналу

❖ Здобувайте оголошення від лоькальних профедіоналістів і підприємців.

* * *

The Journal PROMIN is our pride as well as the chronicler of our history. The Promin format, cover and graphics are most appealing, and its contents maintain a high standaard of journalism.

To celebrate the 45th anniversary of PROMIN in the year 2005 we are launching CAMPAIGN 45/2005. The provincial executive that acquires the greatest number of new subscribers and one-year advertisements by July 31, 2005 will be rewarded with special recognition and a prize (to be announced).

The campaign gives you an opportunity to be creative in recruiting new subscribers. We offer the following suggestions to assist in your efforts.

All UWAC members should be informed that Promin is the voice of our organization and provides a link to the national UWAC office, branches and members across Canada. Promin publishes a variety of bi-lingual information and articles.

❖ Encourage every member to become a subscriber

❖ Promote Promin as a family magazine

❖ Subscribe for senior residences, hospitals, libraries, etc. in your area

❖ Subscribe for family or friends in Ukraine

❖ Subscribe for your own UWAC branch

❖ A subscription to Promin makes an excellent gift for many occasions, such as birthday, anniversaries, Christmas

❖ Display promotional material with sample PROMIN journals at all functions

❖ Solicit advertising from the business and professional community.

For Our Children
Нашим Дітям

РІЗДВЯНА ПІСНЯ

Дзвони Різдва лунають,
Лине, звучить коляда, -
Радість для світу звіщають,
Славлять Ісуса-Дитятко.

Бачиш - засніжена нічка
В небі розкинула зорі,
Чуєш - небесна Вічність
Тихо до тебе говорить:

- Знаєш, що Божого Сина
Людям вродила Діва?
Будь Його добра дитина,
Чесна, розумна, правдива.

Славимо Христа-Дитятко,
Віру й надію єдину!
Линь до небес, колядко,
В нашу полинь Україну!

Валентина Юрченко

ЯЛИНКА

Зелена ялинка,
Що росла в ліску,
Стоїть в нашій хаті
На свята в кутку.

Прибрана чудово
В яскраві краски,
Її люблять дуже
Малі діточки

А зайчик маленький
Прибіг у лісок
І замість ялинки
Побачив - пеньок

Орися Городецька

ЗИМОВА ПІСЕНЬКА

Зимонько-снігуронько,
Наша білогрудочко,
Не верти хвостм,
А труси тихесенько
Срібненьким сніжком!
Ми побігаємо,
Снігу накачаємо
Купу за садком;
Бабу здоровенную,
У ночі страшенную,
Зліпимо гуртом.
Зробим очі чорнії,
Рот і ніс червонії,
Буде як мара!
День і ніч стоятиме,
Вовка проганятиме
З нашого двора.
Гляне ясне сонечко,
В весняне віконечко,
Бабу припече;
Де й мороз той дінеться,
Геть від баби кинеться,
З ляку утече!

Леонід Глібів

Громадська Хроніка

Community Events

Celebration Honouring Congregation Members aged 80 years and more

President Len Arychuk, William Ropchan 97 years, 1st vice-president Gladys Andreas

At a meeting of the Ukrainian Women's Association of Canada, Olha Kobylianska, Whalley Branch on Wednesday June 2nd a motion was made to honour those past and present members of the Ukrainian Orthodox Church of St. Mary, Surrey, B.C., who would be 80 years and older by December 31, 2004.

On a sunny Sunday morning June 6, 2004, regular church service was held at 10 a.m. Guests who were unable to take in the full day's celebration started to arrive at 11:15 a.m., brought in by volunteer chauffeur Albert Andreas.

As honoured guests arrived each received a white or yellow corsage. Surrey-based Ukrainian Dulcimer ensemble, consisting of members from Abbotsford, Burnaby and Surrey, provided live music at the entrance to the centre which is a Ukrainian tradition that has been carried on many years, especially at weddings, anniversaries and birthday parties.

The head tables were covered with traditional rose-patterned Ukrainian tablecloths. Every guest had a Canadian and Ukrainian flag set in front of them that were taken home as souvenirs. Two vases of flowers adorned the head table. The buffet table had to be extended because of the amount of food brought in by members of the congregation for the potluck lunch.

Father Isadore opened the celebration with a special prayer after which the choir sang the Lord's Prayer and the food was blessed. Master of Ceremonies, 1st Vice-president Gladys Andreas, introduced the guests as they proceeded to the buffet table. Soft music flowed throughout the centre and it was a pleasure to see so many toes tapping as people ate. The music probably assisted in the digestion of food and brought back many memories. Many seniors over the age of 80 do not have the pleasure of attending many events due to the difficulty of traveling.

Our eldest member William Ropchan, 97 was unable to attend. The eldest member attending was Ann Sihikalo who is 93. Alex H'Holowko 93, Stella Woytowich 93, and Mary Schurko 92 were unable to attend due to ill health.

Attending were Dora Naidesh 90, William Bonar 88, John Hample 88, Nellie Krawchuk 88, Joseph Ruzycki 88, Ivan (Jack) Stefiuk 88, Nettie Trafananko 86, who donated $1,000.-- towards the replacement of the carpet in the church, Daisy Hample 85, John (Ivan) Antoniuk 87, Mary Manuck 84, Lena Strayski 82, Alexandra Gardener 81, Mary Greckol 81, Nick Nychyforuk 81, Bessie Bonar 80, Alice Sawicki 80, Michael Sommers 80, and Helen Tkachuk 80.

An additional twenty-five members between the ages of 80 to 87 were unable to attend. These congregation members were scattered throughout

British Columbia in Surrey, New Westminster, Nanaimo, Ladner, Delta, Langley, Coquitlam, Mission, Chilliwack, and Kelowna, as well as in Calgary, Edmonton and Morinville, Alberta.

Len Arychuk, Parish President, prepared Certificates of Recognition acknowledging these individuals as "An Outstanding Member of our Special "80's and 90's CLUB" and for Dedicated Services and Personal Touch that you have given this Congregation over the years is greatly appreciated".

Certificates were handed out to those present by Father Isadore. On behalf of the City of Surrey a gold-plated commemorative lapel pin, and on behalf of the Province of British Columbia a provincial lapel pin were given to members attending. As presentations were being made the M.C announced each name, their age, year of becoming a member of the Church, the Ukrainian Women's Association, the Ukrainian Self-Reliance Association and Order of St. Andrew. Members who were unable to attend will have certificates mailed to them.

Upon closing the M.C. announced that it had been sixty years since D-Day. To honour fallen soldiers, Father Isadore asked who had a family member involved in the war and everyone's hand was raised. Everyone rose to their feet, and Father Isadore said a prayer and all sang the Ukrainian memorial song 'Veechnaya Pamyiat'. May their memory be eternal.

Following the presentation, everyone enjoyed a piece of birthday cake. Before all went home, as so many of our senior pioneers were moved by the event, it was announced that the 2nd annual celebrations will be held on June 5, 2005.

As was indicated on the program, "On behalf of the executive we would like to thank each and every one of you for being the core structure of this church. Also as members of the Ukrainian Women's Association of Canada, Olha Kobylianska, Whalley Branch, Ukrainian Self-Reliance Association, Surrey Branch, and the Order of St. Andrew B. C. Branch. All the hard work you have done throughout the years to make what it is today."

Na Mnohiya Lita! May God Grant you many, many more years.

Glady Andreas
1st vice-president and Public Relations Officer

Extra caution needed for seniors to avoid winter accidents

Keeping Safe Indoors and Out During Cold Weather

Winter need not be a dangerous time for seniors facing icy walking conditions as there are some simple ways to reduce the risk and enjoy the season, advised John Gerretsen, Minister Responsible for Seniors. "For example, taking the time to plan ahead, wearing the right shoes or boots and using handrails are just three ways to substantially reduce the risk of falling," said Gerretsen.

Falls are a common source of injuries for seniors. Nearly one-third of all people over the age of 65 experience a fall each year. When a senior falls, the repercussions can be far-reaching. These often include long hospital stays and even hip replacement surgery. As a result of a fall, a senior may require a change in living arrangements to ensure he or she receives necessary supports. Moves to a retirement home or a long-term care facility may happen after a fall.

"Simple changes can make a big difference and help to keep seniors safe and independent," Gerretsen added. "And keeping seniors safe helps keep them mobile, a big part of maintaining an active and healthy lifestyle." Many falls are preventable and by following some basic safety tips, seniors -- and others -- can reduce their chance of falling. Exercising and eating regularly, wearing supportive shoes and using devices such as canes or walking sticks correctly are particularly important in the winter as outdoor surfaces become slippery. Falls can also be reduced by always using handrails, removing obstacles in the home, securing rugs, installing brighter lights in hallways and stairwells, having eyeglasses checked, and by asking health professionals and pharmacists about side effects of medications and how to use medications safely. Do a home and personal safety check to get the most out of the winter season.

www.gov.on.ca/citizenship/seniors

Regina Branch Helps Hospital

Natalie Ostryzniuk, president of the UWAC, Daughters of Ukraine Regina Branch, Joy Jackson, manager of Unit 5A at the Regina General Hospital, and Vi Hubic and Sonja Pacholek, co-ordinators with the Daughter of Ukraine, look at a plaque hung in the hospital unit in recognition of the group's efforts to refurbish a waiting area on the unit.

In the spring of 2004 the project of refurbishing a room at a Regina hospital was undertaken by the Daughters of Ukraine, Regina Branch. Sonja Pacholek instigated this project by telephoning the Hospitals of Regina Foundation asking them for a project which the members could undertake. After viewing the suggested waiting room in NeuroWard Unit 5A of the Regina General Hospital, she decided that this could be a worthwhile project for the branch to consider as the room was dreary and in disrepair. The unit is occupied primarily by patients with head injuries. The members were pleased to financially support such a worthy project and Vi Hubic agreed to help Sonja. They co-ordinated the purchases and installation of new furniture, pictures and a TV. The room was even painted by the hospital painters to give the room a freshness. The hospital staff are very pleased with the room and told us that the patients, doctors and family members enjoy the room now. On October 8th, 2004 the hospital staff thanked the members by inviting them to a reception of tea and dainties and the unveiling of a plaque which recognizes our branch for refurbishing the room. Sonja and Vi have adopted the room and have decorated it in a fall theme and are planning to put up some Christmas decoration during the festive season. This project gives us a good feeling in knowing that many people in a distressful situation are made more comfortable by the improvement of their surroundings.

Natalie Ostryzniuk

Сорочинський Ярмарок в Едмонтоні

Віра у добро і Господа нашого живе у наших душах. Надії і мрії нашого життя живуть у наших дітях. Спомини про найдорожче і щасливі дні живуть у наших серцях. Єднання цих внутрішніх наших світів, рівновага і гармонія між ними складають основу нашого благополуччя на цьому світі.

Пам'яті і любові до українства та України Союз Українок Канади при катедрі св. Івана в Едмонтоні (голова відділу - пані Олена Гарасимів) присвячує серію культурно-розважальних вечорів по регіонах України. Перший такий вечір, Буковинський, відбувся у 2001 році. В цьому році відбувся вечір Полтавської області під назвою "Сорочинський Ярмарок". За мотивами однойменної комедії Миколи Васильовича Гоголя, ярмарок відбувався у козацькому містечку Сороминці на Полтавщині. "....Боже ти мій, Господи! Чого нема на тій ярмарці! Клеса, скло, дьоготь, тютюн, ремінь, цибуля, крамарі всякі, баби, юірники, шапки. Так що хоч би в кишені рублів із 30, то й тоді б не закупив всієї ярмарку. Все гоготе, кричить, гомін, сварка, мукання, векянна - все зливається в один гомін" - такими словами Гоголь описав ярмарок і таким ми постаралися його відтворити. Безсмертні образи Солопія Черевика та його дружини Хіврі, кума і куми Цибулі, Парасі Черевик та Грицька Голопупенка котрі "...поклали один одного так, що хоч би й довіку жити вкупі" оживали на сцені.

Під керівництвом пані Анни Звоздецької підготовка до вечора зайняла більше року. Матеріяли для постановки, відео, книжка, фото, музика купували на Україні в музеях і книгарнях, підбирали в своїх домашніх "музеях" і

бібліотеках Едмонтону.

Декорації для сцени і залів - снопи, кукурудзиння, сіно, пшеницю, городину, яблука, сало, оселедці, вінки цибулі і часнику, піч, шинок, лавки, кошики, мішки, бочки, вінки, стрічки, тканини, коралі, капелюхи, парасолі, торбинки, дукати і все інше - не стане місця перерахувати, бо і горшки, і ковбани, і скрині, і соняшники з гарбузами, і вишиванки, і картини, і сувеніри та кераміка - далеко не повний список нашого "товару". Все це попривозили наші союзанки і інші учасники. Леся Петрів привезла снопи, кукурузиння і сіно великим троком.

Алла і Світлана Семенко, Володя та Наталя Гриців усе це порозкладали, позаквітчували та убрали світлицю рушниками. Володя Гриців змайстрував шинок, а розмальовувала його Теодора Гарасимів, Володя з Аллою виставили на бочці коло шинку бутлі з сивухою і сало з часником. На ярмарку Алла в ролі Солохи і Володя в ролі Грицька коло того шинку розважатимуть Сорочинську громаду.

Вечеря готувалася незвичайна. За наперед обраними рецептами наші знамениті господині, організувавши попереднє випробування тих рецептів, приготували вечерю, котру дотепер згадують добрим словом. Був і борщ полтавський, і пиріжки, і кисіль і навіть свині печені - з хвостами і головами, з хріном - як положено. Анна Звоздецька, Галя Шевчук, Катерина Гунчак, Олена Гарасимів, Мирослава Фербей, Оксана Енслен і багато інших зробили вечерю просто неповторною! Столи стояли рядочками біленькі і чепурні, з

сяючими бокалами, з колачами убраними в калину.

Заздалегідь Валерій Семенко намалював чудові афіші і квитки, котрі можна зберігати вдома, як унікальний сувенір - пам'ять про наш вечір. Олена Гарасимів і Ліона Бриджез видрукували гарну повну програму вечора.

Леся Петрів забезпечила багатьох аматорів-акторів костюмами. Світлана Семенко і Наталя Гриців підібрали музику до спектаклю - всього 16 музичних епізодів: твори Полтавського народного хору, Василя Попадюка, українські танцювальні, застольні та гумористичні пісні. Звукооператор Євген Мукила добре попрацював, щоб музика, яка звучала на вечорі доповнювала тему своєю красою. Як звичайно,

звукова система у наших залах відсутня, то ми мали проблеми з озвученням. Та ми не журимося! Недавно ми зустрічалися на виступі в Едмонтоні з відомою українською письменницею і поетесою панею Ганною Черінь. Ми після тієї зустрічі перечитали "залпом" багато її книжок і тепер вже знаємо, чому на наших залах немає мікрофонів. Хто не знає - читайте твори Ганни Черінь і теж будете знати.

Так, от, Світлана Семенко всі підібрані пісні з Романом Британом з радіостанції CKER записали на компакт диск і вийшов чудовий музикальний супровід. Крім відомих мелодій і пісень до диску ввійшли 2 сучасні українські пісні "Ворожіння" і "Рибка". Слова до пісень, припасовуючи їх до Сорочинської теми, написала Наталя Гриців. Музику до них відтворили надзвичайно талановиті музиканти, танцюристи і актори нашого драматичного гуртка, брати Мукола і Андрій Никифоруки. А як вони разом з Лілією Пантелюк танцювали циганський танець! Та не було в залі жодної душі, яка б не затріпотіла під ту музику скрипки, споглядаючи той пекучий танець. Дівчата ворожили на Гриця і на полковника Полтавського, рибалка продавав рибку . . .

У відреці не простася
Грає рибка, золотая
Всі виконує бажання
Вдень, вночі, увечері й зрання.

Як гласить народна мудрість, самі написали, самі на пам'ять вивчили, ну а дівчата з хлопцями танцем усе це прикрасили.

Після того, як складові вечора детально вже розписані, напишу як все почалося і як за північ танцями закінчилося.

Розпочався вечір 1 жовтня, в п'ятницю, о 5:30 вечора ярмарком. Продавалося все: починаючи соняшниковим насінням і оселедцями до живопису Валерія Семенко. Від дрібненьких коралів і вишиванок "Орбіту" до дивовижних глечиків Ліди Радьо і ювелірних виробів її подруги Люби Білаш. Було в достатку і випити і закусити: бублейниця носила бублики в'язками, пиріжки рум'яніли гірками. Поміж тим дівчата і хлопці женихалися, співали, танцювали. Співали Анна Звоздецька з приятельками. Мали ми також справжню ворожку, без якої ярмарок-не-ярмарок!

Тим часом в грумерній пані Дарлін гримувала наших козаків так, що не кожна жінка могла впізнати свого чоловіка. А чоловіки так повходили в роль, що кум Цибуля дотепер свою Сорочинську "жінку" кличе не інакше як жінкою: таке ж пережили, на скількох репетиціях він ховався під широку спідницю своєї куми Цибулі від клятої Нечистої Сили. Таке - не забувається. Особливо ті дні, коли репетиції затягувалися до опівночі . . .

Наярмаркувавшись, Сороминські громадяни урочистою процесією розпочали виставу. З гербом Полтавщини і прапорами за Волосним головою (голова СУС пан Григорій Гоголь) і під козацький марш, через притихлий зал, вбрані в яскраві костюми козаки, козачки, дівчата і хлопці, торговці і крамарі, циганці і діти весело вітали гостей. З вступним словом виступив пан Гоголь, голова СУС. З цим прибув у Сорочинці сам Микола Гоголь у виконанні Михася Цьони.

Микола Гоголь і Дівчина (Ліля Суха) прочитали уривки з комедії Гоголя в той час, як Володя Гриців показував живописні слайди Полтавщини.

Микола Гоголь читав:
".... розкошами пишався один із гарячих днів серпня року тисяча вісімсот . . . вісімсот . . . коли шлях, верстов на десять до містечка Сорочинці, кишів народом, що поспішав завсіх ближніх і далеких хуторів на ярмарок."

І тут заспівали соловейки, закукурікав півень, замукала голодна худоба, загелоготіли гуси. Кума Цибуля (Світлана Семенко) витягла заспаного чоловіка вмиватися. Солопій Черевик (Валерій Семенко) запріг коні, віз загримотів колесами і вдосвіта в неділю, Соловій Черевик понуро провадив свою родину на ярмарок. На возі пишно сідала дружина його, вічно сердита, сварлива Хівря (Оля Миц) і молоденька весела красуня Парася (Віка Петраш), очі якої весело розглядали світ Божий. Куми Цибулі уже виглядали своїх гостей здалека. А далі все - як Микола Гоголь написав: і сміх, і сльози, і гріх, і "сам п'ю, сам гуляю " і любов, від якої нема на світі нічого гарнішого і дорожчого.

Закінчився "Сорочинський Ярмарок" сватанням, доброю гостиною, як здавна ведеться на Україні, і танцями до знемоги.

Спасибі всім учасникам за ентузіазм і працю.

Наталя Гриців,
Програмовий координатор

Світлана Семенко,
Постановик вистави

Conclusion of "The Family in Crisis - How Can I Help?"

As the Ukrainian saying goes - "Nothing bad happens, that something good doesn't come of it". We must never doubt the fact that God can bring good out of the most difficult of circumstances - if we let Him. But it happens in His time, and in His way.

CONCLUSION

"Know this, that in the last days perilous times will come: For men will be lovers of themselves, lovers of money, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, unloving, unforgiving, slanderers, without self-control, brutal, despisers of good, traitors, headstrong, haughty, lovers of pleasure rather than lovers of God, having a form of godliness but denying its power. And from such people turn away! For of this sort are those who creep into households and make captives of gullible women loaded down with sins, led away by various lusts, always learning and never able to come to the knowledge of the truth. Now as Jannes and Jambres resisted Moses, so do these also resist the truth: men of corrupt minds, disapproved concerning the faith; but they will progress no further, for their folly will be manifest to all, as theirs was also." (II Tim. 3: 1-9)

If we are to believe St. Paul, the last days are here. Many, many people are misled by false teachers and false prophets. And the results are evident in, among other places, our families, and the families of our parishioners, relatives, co-workers and friends.

All our problems in this world are at root spiritual problems. All human suffering is due to sin. As Christians our entire strategy in regards to helping others involves the recognition and acceptance of repentance and forgiveness as the means of healing.

It is our faith which contextualizes all our problems, and so the recognition and resolution of all problems will in the end be nothing more than a manifestation of our Christian faith.

"You shall love the Lord your God with all your heart, with all your soul, with all your strength, and with all your mind, and your neighbour as yourself." (Lk. 10:27) That we must support families in crisis is nothing more than an article of our faith as Christians. Our help to families in crisis is nothing more than our living out of the Gospel. Whether "we" are successful or not in a human sense really doesn't matter. What is important to remember is that in helping and supporting others we are fulfilling our mission, and in doing so contribute to our own salvation as well as to the betterment of our church, our community, and our world.

Thank you from the Canadian Consulate in Ukraine

Dear Fellow Canadians:

At this time of new beginnings, I would like to extend a sincere and very heartfealt THANK-YOU to all Canadians, who contributed to the recent events in Ukraine.

Canadians responded overwhelmingly to the call of democracy.

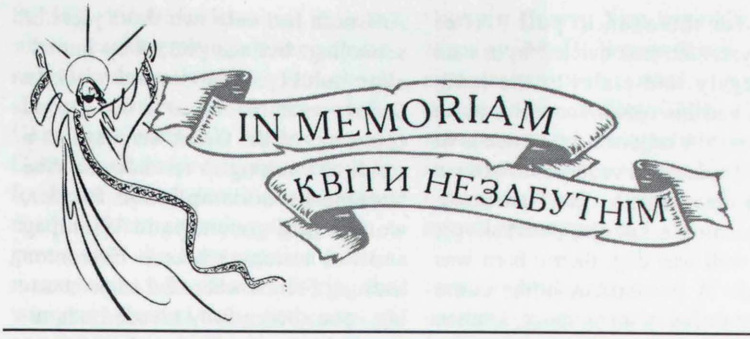
You disseminated information, so that others would know about the unfolding of events. You provided funds, so that international observers could monitor the election. You prayed, so that truth and human dignity would triumph. You travelled to Ukraine, so that an open and free election would be possible.

Your efforts were rewarded.

I am proud to have the honour of representing you in Ukraine.

Happy New Year!

Oksana A. Wynnyckyj
Honorary Consul of Canada
Canadian Consulate, Lviv, Ukraine



Tribute to Halyna Kozyr

Ділимось сумною вісткою, що з волі Всевишнього Бога відійшла у вічність бл. пам. Галина Козир у суботу 9 жовтня 2004 р. Довголітня членка Української Православної Церкви і Союзу Українок Канади при Соборі св. Андрея у Едмонтоні. Господь нагородив її довгим віком (прожила поверх 100+ років).

Ніколи не надіялася дожити такого віку. Вона мала безмежну любов до української церкви, громади і до родини.

Покійна пані Козир залишила у смутку 2 дочки, Іванну Бойків та Олю і Ярему Бабій, також чотири онуків і сім правнуків. Муж Олександер упокоївся у 1974 році а з'ять Петро Бойків у 1998 році.

The late Helena Kozyr was born on April 15th, 1902 in a village near Wadowice, Poland, where she attended school. She spent her youth working as a domestic helper and nanny. (Life was not easy for her as a young girl). One of the biggest highlights of her life was meeting and later marrying Alexander Kozur in 1928. The young couple resided in Krakow, Poland where their two daughters, Olya and Evanna were born. During the second World War the family relocated to Germany and after the war to england and worked in the textile industry. In 1951 the entire family including their daughters' husbands immigrated to Canada settling in Edmonton to begin a better life. Helena babysat her grandchildren while her husband Alexander worked for the city of Edmonton. Six years later they bought land near Coronado. With enthusiasm, they cleared some land, built a house and started farming. Helena planted a large garden and spent countless hours tenderly caring for it and especially her flowers. (жила на фармі, яку вона так любила). There was no end to the hard work and busy lifestyle. During the summer months the couple loved to entertain and especially on Sundays. The farm yard was bursting with family and friends. They all enjoyed her cooking, baking and the produce from her garden. Grandchildren camping out in the backyard, big bonfires and singing were some of the many good memories. While in Coronado area the Kozurs attended the Ukrainian Orthodox Church in Redwater, Alberta.

In 1972 when the health of Helena's husband was failing they sold the farm and moved to Edmonton. They soon became active members of St. Andrew's Ukrainian Orthodox Sobor. After Alexander's death in 1974 Helena sold the house and was one of the first to move into the newly built "St. Andrew's Ukrainian Selo" (a seniors complex). Helena continued to be active at St. Andrew's Sobor helping in the kitchen, at church bazaars, bake sales and also sang in the Golden Age Choir.

As her health declined Helena moved to the Millennium Pavilion and then onto St. Michael's Long Term Care Center, where she resided until her death. Helena survived two World wars and endured many hardships. She read a lot of Ukrainian books, newspapers and especially the Journal Promin, which she supported. She also enoyed socializing with family and friends. She left an enduring legacy of over 100 years to her family, church community and friends. In December 1997 Helena was recognized for over 60 years of service to the Ukrainian Women's Association of Canada.

A 40-day memorial was held at St. Andrew's Ukrainian Orthodox Sobor Parish in Edmonton officiated by Rt. Rev. Fr. Victor Lakusta accompanied by St. Andrew's choir conducted by Gregory Maluzynsky. The family and many good friends attended. A delicious lunch followed which was prepared by members of St. Andrew's Ladies Auxiliary.

Нехай Господь оселить душу покійної Галини Козир там де всі праведні спочивають. Вічна їй пам'ять! God grant her eternal rest!

Галина Козир залишила пожертву на пресовий фонд Променя в сумі $300

Павліна Григор-Лисак,
приятелька

Анастасія Світик
1903 - 1904

Анастасія народилася 8 червня 1903 рє в Фиш Крік, а упокоїлася в своїм домі (від 1935) 9 квітня 2004 р. Вона була сьома дитина з осьмеро Йосифа і Євдокія (Струк) Бойка. Виховaна в християнському дусі, вона ціле своє життя працювала для піднесення своєї віри на славу Богові.

Anastasia Swityk passed awy at her home Saturday 9 October 2004 at 101 years. She was born June 8, 1903 in Fish Creek N.W.T. She will be lovingly missed by her sons, their wives and families, as well as her other relatives and friends. She was predeceased by her parents Joseph and Evdocia (Stachiw) Boyko, brothers and sisters Catherine (Blashko Yakohaniuk), John (Mary Chrusch), Anna (John Foboda), Emil (Anna Demchuk) , Mary (Harry Konoplitsky/John Camarta), Sophie (Tony Pellehos) , Irene (Bert Clancy), and her husband Peter who passed away in 1987.

Three sisters and two brothers were born in Ukraine and three girls in Fish Creek N.W.T. Joseph and Evdocia emigrated to Canada in 1898 from Kozachena, Halychena, Ukraine and squatted in Fish Creek N.W.T. (near present day Hague). He was a barrel maker by trade, a prestigious occupation. His expertise was valued by the settlers who would barter for his services. Joseph brought many usefull items from Ukraine. - a metal plowshare, from which he fashioned the frame for the oxen to pull. After seven years he was evicted by a man who legaly laid claim to the land. Joseph and his oldest son John put a claim on two adjacent homesteads at Nowel (renamed Prudhomme after a French clergyman). The first home later became a kuznya (workshop); next a well was dug, then a barn was erected. A permanent home came next consisting of an entrance, kitchen and livingroom. The construction consisted of logs plastered on both sides with clay and straw. This was covered with clay to produce a flat surface coated with a whitewash. For the roof light logs were tied vertically from the head board and long horizontal saplings were lashed at three foot intervals. A curb (pryspa) of clay and straw about 18″ high and 10″ to 12″ wide was built to keep a deluge from washing away the foundation and also discourage mice from burrowing into the home. It made a nice bench to sit on in the summer under the eaves of the thach.

Joseph whittled spoons, bowls and home furniture with his self-made planes, drills, augers, spoke shaves and many other useful devices. His vegetable garden was supplemented with many herbs, wild fruit, native trees, and an aviary. Evdocia was fair and firm with her children, a hard worker, knowledgable and efficient. Her talents were required in the community to oversee food preparation for weddings, which lasted 3 to 4 days. She was innovative, creative and humorous. She assisted Joseph as a health practitioner. Honey has anticeptic qualities and was readily used in herbal concoctions. A shot of whisky eased the pulling of a tooth or the settling of a bone. Anastasia's brother would tease her about Turlte Mountain sliding onto the town of Frank, but no mention was ever maide of the Wright Brothers accomplishing the first power sustained flight, that same year.

Anastasia had only two short years of schooling, but she picked up knowledge quickly. She started work in Saskatoon at 16, and soon had a good command of the Greek language as a result of working in restaurants. She became an accomplished furrier, worked as a governess in Winnipeg and was waiting tables in Edmonton learning French when dad came courting. She successfully blended a family when she married dad with two sons, Peter and Julian from a previous marriage. She always loved children and amazed the doctor by the loving and caring for the two older ones when Wasil was her first born. The family moved to Calgary in 1929.

We had church service once every three months after a number felt a need for our own church. Well before this decision was initiated we were indoctrinated in the catachism and the reinforcement welcomed. Besides the Liturgy we received a lot of encouragement to participate in the singing, dancing, recitations, plays and the observations of church and national holidays. A vacant lot next to our home on Memorial Drive shouldn't stand idle at the beginning of the Depression, so after having it plowed mother joined the Calgary Garden Society. The first year she merrited second prize. After seeing how they judged the second year she had no trouble accepting the first prize, but the third year she declined entering as the previous year the curious trampled her hard work. She was widely known for her skills in cooking, sewing, crafts and gardening, having grown several varieties of apples and lemons the size of grapefruits. She always had an admirable array of flowers and plants in her yard.

Anastasia was a jack of all trades, including carpentery, painting, cementing, mechanical and electrical repair. She took a keen interest in all aspects of church affairs , including

baking, kitchen cleaning, maintenance, teaching young children elemenary Ukrainian language and choral singing. She was a member of the Ukrainian Women's Association of Canada and helped to raise funds to for better church facilities and social needs. Hosting visiting clergy was a given until the congregation built a manse next to the church. During the war years we had many gatherings of service personnel at our home, refreshments upstairs, dancing downstairs. Many women had dresses sewn by her, including a woman in the Yukon who needed a wedding dress.

As the twilight years progressed her capacity for work dimished, but the urge held fast. The hoe was too dull to shear the weeds. The home and tools were adapted so she could get satisfaction of accomplishment. She was still surprisingly agile except for the arthritis in her shoulders and finally was tethered by oxygen tubes. They reminded her of her father who tied ropes around the horns of his oxen but in a couple of shakes they were loose. He had to put rings in their noses.

I was blessed with an opportunity to repay her for all she lavished on me. My sole purpose was to provide care and comfort to her in her rapidly passing days. We shared, talked, read, prayed together, enjoyed each others stories in the fresh air and sunshine. I thank God for allowing me the opportunity to share these moments as her son. Heartfelt thanks to the pallbearers for their assistance in laying her to rest - Dary Blahut, Zenon Switykм, John Horrick, Al Nymchuk, Zenas Pohoda and Stan Humenuk.

Похорон відбувся в Українскій Православній Церкви Св. Володимира. Чин Похорону очолив о. Тарас Крочак з допомогою о. Павилінського. Добр. Донння Крочак дякувала із допомогою інших осіб. Членки Союзу Українок Канади, Відділу ім. О. Басарабової чесно відпровадили свою членку піднесенням прапору СУК. Дякую всім, хто взяв участь в похороні і за молитви. Дякую Др-ві Євстахові Гуменюк за співчуття і перепровадження тризни.

Нехай Милосердний Господь оселить душу покійної Анастасії в Оселях Своїх Небесних.

Син, Василь Ілля Світик
$100 на Пресовий Фонд Променя

У незабутню пам'ять мого дорогого мужа **Петра Ружецького**, котрий упокоївая 12-го червня, 2004 р. дарую $50.00 на журнал Промінь, як нев'янучий вінок. Вічна йому пам'ять!

Оля Ружецка
Норт Бетелфорд, Саск.

Enclosing a cheque for $101.00 to the Promin Press Fund in memory of Mrs. **Anastasia Swityk** as an everlasting wreath in her memory. May God grant her eternal peace in His Kingdom and may her memory remain in our hearts forever. Eternal memory! Вічна їй пам'ять!

UWAC, Olha Basarabva Branch
Calgary, Alberta
Doris M. Maleschuk,
Promin Convener

Annie Romaniuk (Moskal), born December 22, 1908, entered into eternal rest May 16, 2004. We are donating $25.00 to the Promin Press Fund as an everlasting wreath in memory of our dear member of the UWAC Kniahynia Olha Branch.
Vichnaya Pamyat!

Mary Arsenie, President
Gronlid, Saskachewan

Як нев'янучий вінок в пам'ять покійної **добр. Олесі Удод,** складаю пожертву в сумі $20 на журнал Промінь. Нехай Господь Бог оселить душу спочилої Олесі у Царстві Небеснім. Нехай земля Канадська буде її легкою. Висловлюємо родині наше глибоке співчуття по втраті дорогої мами і бабусі. Вічна їй пам'ять!

Євген і Ганя Іванчук
Витков, Саскачеван

The Ukrainian Women's Association of Canada, Olena Pchilka Branch in Yorkton, Saskachewan is donating $20.00 to the Promin Press Fund as an everlasting wreath in memory of our dear member who entered eternal rest. **Nellie Kozmeniuk** passed away August 29, 2004 at the age of 81.

The members of the UWAC Olena Pchilka Branch express their deepest sympathy to her family. May her memory be eternal.
Vichnaya Pamyat!

Iris Wasylyshen
Promin convener

Союз Українок Канади, Відділ ім. Лесі Українки складає пожертву на Пресовий Фонд Променя в сумі $100.00, як нев'янучий вінок в пам'ять двох членок, які недавно упокоїлися -

Анастазія Параш і
Анна Стадник.

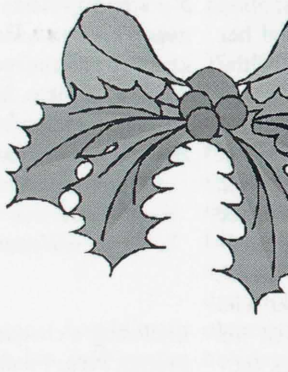
Висловлюємо родинам наше глибоке співчуття з приводу втрати дорогої їм мами і бабусі. Вічна їм пам'ять!

Наталя Бал, голова
Маруся Погорецька, секретарка

Festive Cakes

Greek Vasilopita (St. Basil's Cake)

The Feast of St. Basil is celebrated in Greek Orthodox churches on New Year's Day. Presents are given on this day, rather than on Christmas. Basil, one of the great fathers of the Catholic and Orthodox churches, is remembered for founding orphanages, hospitals, and schools. A handsome cake, *Vasilopita*, is brought to the church and blessed in a vespers ceremony. At the stroke of midnight on New Year's Eve, the *Vasilopita,* decorated with numerals of the coming year and baked with a hidden fortune coin inside, is served according to old ritual.



2 pkg active dry yeast
1/2 cup warm water
1 tsp sugar
1/2 cup milk
3/4 cup sugar
2/3 cup butter
3 eggs
2 tsp orange rind, grated
2 tsp mahlep* (optional) or 1 tsp cardamom
1/2 tsp salt
5 - 51/2 cups flour
Egg glaze, Sesame seed

Grind the mahlep. Dissolve yeast in warm water and sugar. Heat milk, butter, and 3/4 cup sugar over medium heat until dissolved. Pour into large mixing bowl. When lukewarm, add yeast mixture, slightly beaten eggs, orange rind, salt, and spice. Gradually add half the flour and beat 5 minutes with electric mixer. Gradually add 2-21/2 cups flour as necessary. Turn out onto lightly floured board and knead until smooth and elastic, about 8-10 minutes. Place in greased bowl, turning to grease top of dough. Cover and set in warm place until double in bulk.

Knead a second time; cover and let rise again. Punch down and return dough to bowl for a *third* rising. Punch down and shape into a round ball, reserving a small piece the size of a lime for decoration. Pat into 10-inch spring-form pan. Cover and let stand in warm place until almost double in bulk.

On floured board, roll small piece of dough into pencil-thin rope, adding extra flour. Cut in 4 pieces and shape numbers of coming year. Lay gently on top of cake. Brush with 1 egg beaten with 1 tbsp water. Traditionally, the top is sprinkled with black and white sesame seeds (available in Greek delis). Bake at 350 deg for about 45 minutes or until hollow-sounding when tapped. Makes 1 large loaf. Cut in thirds across loaf and slice in 1/2-inch pieces.

** Mahlep, a Middle Eastern spice made from the kernel of black cherries, adds fragrance and sweetness to baking. A Greek baker suggests using 1 tsp ground cardamom or coriander as a substitute. Greek delis carry mahlep.*

Viennese Sachertorte

Served in the coffee room of the Sacher Hotel, Vienna, this cimple but elegant cake was invented in 1832 by master sugar baker, Franz Sacher. A chocolate-lover's delight, *Sachertorte* (Zahk-er-tohr-teh) is a chocolate-rich sponge cake, filled or coated with apricot jam and glazed with dark, bittersweet chocolate. Viennese add a side serving of *Schlagobers*, or whipped cream.

6 oz. semi-sweet chocolate
1 cup sweet butter
1 cup confectioners' sugar
1/2 tsp vanilla
8 egg yolks
1 cup flour
10 egg whites
1 cup apricot jam
Chocolate glaze
Whipping cream

Preheat oven to 325 deg. Butter two 9-inch round cake pans and line with circles of wax paper; butter and sprinkle paper with flour. Shake off excess flour. Chop chocolate into small pieces. Melt over double boiler. Cream butter; blend in sugar and vanilla. Blend in chocolate. Add egg yolks, 1 at a time, beating well after each addition. Gradually add sifted flour to chocolate mixture. With egg whites at room temperature, beat until stiff peaks form (not dry). Mix about 1/3 of egg whites into the chocolate mixture, then pour the chocolate over the remaining egg whites. Fold in with rubber spatula, using a cutting motion until no trace of white remains. Do not overfold. Pour batter into cake pans and bake 25-30 minutes at 325 deg or until cake is done. Remove from pans and cool.

Heat apricot jam to boiling. Strain through a fine strainer or place in blender. Place lower layer of cake on rack over a baking sheet. Spread with apricot jam. Place second layer on top. Spread top and sides with jam.

Glaze: 3 oz. unsweetened chocolate, 1 cup whipping cream, 1 cup sugar, 1 tsp corn syrup, 1 egg, 11/2 tsp vanilla extract. Break chocolate into small pieces. In heavy saucepan combine broken pieces of chocolate, cream, sugar, and corn syrup. Cook over low heat, stirring constantly until sugar melts. Increase heat to medium and cook without stirring until a few drops of mixture form a soft ball in cold water. Beat egg lightly and stir in small amounts of chocolate, stirring rapidly. Return chocolate to saucepan and stir briskly. Cook over low heat until mixture coats wooden spoon. Add vanilla. Pour over cake, evenly coating sides. Refirgerate 3-4 hours. Remove 1 hour before serving. Offer with side serving of whipped cream.

Recipes borrowed from "Festive Cakes of Christmas - A treasury of old traditions, recipes, and lore of the Christmas Season", Norma Jost Voth, Herald Press (Kitchener, Ontario) 1981.

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